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ABSTRACT

This paper outlines a holistic approach to the introduction of multicultural teacher education in an institution centrally committed to combating prejudice in its policies, procedures, and practices. The components of a holistic approach are described as: (1) discourse with the community; (2) the preparation of a policy statement; (3) recruitment of faculty; (4) recruitment of students; (5) resources; (6) links with schools; (7) the curriculum; (8) teaching/learning strategies; and (9) assessment and evaluation approaches. At all stages, the interrelationship of these various components is underlined, and the role of cross-course coordinators is particularly emphasized. Drawing on work from the United States, an initial typography of professional development needs for teacher educators is proposed, comprising contextual, affective, cognitive, pedagogical, consequential, and experiential dimensions, at individual, institutional, and systemic levels. The stages in the development of multicultural teacher education are indicated, and the need for a systematic, normative, re-educative approach congruent with democratic values is underlined. (Author/JD)

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RACE, CLASS, GENDER AND THE TEACHER EDUCATION CURRICULUM

by

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Biographical Note

James Lynch is Professor, Head of Teaching Studies and Dean of the Faculty of Education at Sunderland Polytechnic. He has taught in schools and in higher education in the United Kingdom and overseas. He has published extensively and acted as a consultant to overseas governments and international organizations. His most recent publications include Teaching in the Multicultural School, Ward Lock, 1980; The Multicultural Curriculum, Batsford, 1983; Multicultural Education: Principles and Practice, Routledge and Kegan Paul,1986; Multicultural Education: Approaches and Paradigms, Nottingham University, 1986; Prejudice Reduction and the Schools, Cassell, 1987 and, together with James A Banks, Multicultural Education in Western Societies,Holt Saunders/Praeger, 1986.

Abstract

This paper seeks to describe in outline a holistic approach to the introduction of multicultural teacher education in an institution, centrally committed to combatting prejudice in its policies, procedures and practices. It commences with reference to the apparent lethargy of British teacher education in the introduction of such programmes, making reference to recent proposals. The paper then introduces the components of a holistic approach, describing them as: discourse with the community, the preparation of a policy statement(a copy of this is contained in the body of the paper), recruitment of faculty, recruitment of students, resources, links with schools, the curriculum, teaching/learning strategies, and assessment and evaluation approaches. At all stages, the interrelationship of these various components is underlined, and the role of cross-course co-ordinators is particularly emphasised. Drawing on work from the United States, an initial typology of professional development needs for teacher educators is proposed, comprising contextual, affective, cognitive, pedagogical, consequential and experiential dimensions, at individual, institutional and systemic levels. The stages in the development of multicultural teacher education are indicated and the need for a systematic, normative re-educative approach, congruent with democratic values is underlined if real change is to be achieved.

Race, Class, Gender and the Teacher Education Curriculum

(James Lynch, Sunderland Polytechnic, United Kingdom)

Within the basic tripartite epistemological continuity of practice, pedagogy and subject knowledge, the English teacher education curriculum has undergone substantial change and rationalization in the period since the Second World War. Within that overall context, the subject of this paper is the ways in which one institution of teacher education has tackled the curricular and organizational issues posed by cultural diversity, at a time when teacher education more generally has been acknowledged to have neglected such issues, and especially those concerned with race, class and gender.

It is apparent that, although the English teacher education curriculum responded rapidly and extensively in its pedagogical aspects to the issues of social class and its relationship to educational achievement, raised by the "new" sociology of education in the 1960s, its response to analogue work in the fields of race and gender was piecemeal, tardy and minimalist. True, the response to social class had been mostly at the level of a descriptive gloss and had rarely penetrated into the deep structure of the practice of teaching, but it had a very considerable impact, not least on the structure of institutions and their curriculum and assessment. Indeed, it would have been unthinkable by the mid 1970s for student teachers to complete their studies without covering such issues and in most cases doing examinations and other assessments on them. Such was by no means the case with regard to cultural diversity, let alone race and gender.

British Reports and writings for two decades have evinced an increasing impatience with the pace of progress in British teacher education in this respect, as issues of race, gender and prejudice have remained outside the mainstream of the British teacher education curriculum. Even after the stipulation of national criteria for teacher education from 1983, when major projects have been established to develop ways of addressing other criteria

such as economic awareness, multicultural education has continued without such assistance. The catalogue of this tardy, piecemeal and grudgingly inadequate response by British teacher education has been described in some detail elsewhere, drawing on descriptive surveys and other documentary and evaluative evidence (1).

I have suggested elsewhere (2), several possible rationales for this failure, ranging the epistemological continuity of British teacher education since Robbins, referred to above and described by Alexander (3) to a preemptive and traumatic fixation with successive systemic reorganizations or the subjugation of institutions of teacher education to other more powerful, conservative and elitist organizations, institutions and disciplines, themselves expressive of even more monist predispositions and values.

True, there was no shortage of advocates of multicultural teacher education in the period under review, only of detailed analyses of the implication of such a policy in practice(4). And, even by 1987 few British institutions of teacher education have undertaken a systematic revision of their curricular, procedures and structures on the basis of an explicit policy statement and delivery document in order to make them congruent with the norms and values of a multicultural society, committed to democratic values. Indeed, the dominant historical epistemologies and structures remain. There are, for example, no professors of education from any ethnic minority community, nor any such member of the Council for the Accreditation of Teacher Education (CATE). Few members of such communities were teacher educators and even fewer held influential permanent and potent positions on faculty boards and governing councils.

A small minority of institutions had offered special access courses in an effort to increase the flow of numbers of ethnic minority teachers (5) and a handful had begun to formulate an overall policy, including staff recruitment and development, research and the appointment, in one institution, of an

external consultant on anti-racist teaching (6). There was one brief case study of a School of Education totally 'rejigging' its structure and curriculum to focus it closely on the requirements of a multicultural society (7). Even where any concerted action had been taken, however, the overall impression was of ad hoc and piecemeal approaches, inchoate from each other and vis-a-vis the system as whole, such that existing hierarchies could remain undisturbed (8).

In 1983, a national anti-racist teacher education network (ARTEN) was established with the support of the Commission for Racial Equality. In March 1984, the second version of a significant discussion document in the field of multicultural teacher education was produced by a working group of the national public sector higher education validating body, the Council for National Academic Awards. It sought to "suggest principles in respect of multicultural and anti-racist education", together with a checklist of items for possible inclusion in courses of teacher education (9).

The document espoused commitments to the appreciation and the utilization of the richness of cultural variety in Britain, in educational curricula at all levels; the development of cultural sensitivity towards the cultural identity and practices of various groups and the development of a clear understanding of the importance of achieving equality of opportunity in social and economic life. In addition, the document set out what were seen as five necessary areas of professional education, including equipping teachers: to prepare all young people for life in a multicultural and racially harmonious society; to have awareness and understanding of racism; to have an awareness of intercultural relations; to be able to teach, recognising any particular needs of ethnic minority pupils and students; and, to interact effectively with colleagues in relation to these issues.

The overall orientation of the paper was to curriculum rather than institutional or systemic considerations, although there was brief reference to some minimal but necessary institutional initiatives. There was no reference to assessment and its role in knowledge control (there was one reference to examinations in the context of minority languages). Neither prejudice acquisition nor pedagogical strategies for prejudice reduction with regard to students on teacher education courses nor the children they teach were referred to. There can be no doubt that the document (and the follow-up checklist of items meriting consideration in the development and validation of teacher education courses) derived from the discussion document (10) in its explicit acceptance of anti-racist education, is an advance on previous attempts in Britain to map the practical implications of implementing multicultural teacher education, and yet the implications in terms of staff development of the lecturing staff who are to be entrusted with its implementation remain unexplored.

Two months later the pressure group NAME, the National Association for Multiracial Education, published an important and far-reaching statement on teacher education.(11) The statement aimed: to achieve an urgent demonstration of NAME's view of the need for essential change in teacher education to eliminate racism and promote the development of a just and pluralist society: to emphasise the need for a reflection in education of the perspectives of all local communities including a black perspective; and, to offer a range of practical recommendations for consideration and action. More exclusively focussed on anti-racism than the CNAA document, the document calls for interventionist education to counter racism and achieve social justice. More broadly than the CNAA document referred to above, it calls for explicit policies addressing institutional management, staffing, recruitment and the assessment of students, provision of courses and staff development opportunities, course content, evaluation and resources.

The document calls for the conferment of qualified teacher status to be dependent on the demonstration of "skills, knowledge and personal qualities appropriate to teaching in a multiracial society" and "the adoption by students of an anti-racist approach in classroom practice". All courses are to be scrutinized to ensure that due emphasis is given throughout to "antiracist perspectives" and courses are to include the development of strategies for anti-racist teaching. The statement concludes by urging all bodies involved in teacher education to recognise the urgent need for essential change in teacher education. The document is neither concrete nor specific with regard to what knowledge, skills, competences and approaches advocated might be necessary nor how they may be translated into behavioural consequences, not least for the teacher educators themselves.

Whether these two statements will have any more effect on a recalcitrant teacher education than two decades of previous exhortation remains to be seen. What both documents did, however, was to change the terms of reference for future discourse for, with all their limitations, they are landmark documents in the long journey towards a more just and humane pluralist society from which racism and other forms of prejudice have been banished. They force teacher education, system, institutions and individuals, to express through their actions - or inactions - where they stand vis-a-vis that goal.

A number of organisations and individuals in the United Kingdom and abroad, have set down in some detail what multicultural teacher education may mean in terms of new course patterns. An early document, published jointly by the former Community Relations Commission and the former Association of Teachers in Colleges and Departments of Education saw three broad dimensions diffused throughout the whole training of student teachers: informational, technical and affective (12). It also set down the need for experiential (e.g. contacts with minority groups) and philosophical (e.g. the generation of an appropriate ethos) dimensions and pointed to the need for involvement of all staff.

Notwithstanding earlier developments in teacher education in the late 1940s as part of the Intergroup Education Movement, it was not until 1976 in the United States that multicultural standards were set down for the accreditation of teacher education programmes (12). Two years later, the eminent American teacher educator and expert in multiethnic education, James Banks, in an address to a conference sponsored by the American Association of Colleges for Teacher Education, expressed the view that a "philosophy of ethnic pluralism must permeate teacher education institutions before ethnic studies curricula and materials can be effectively integrated into the teacher education curriculum" (13). In addition to this basic, he envisaged the implications of a multiethnic ideology for teacher education to lie in the development of cross-cultural compentency, greater self-understanding, and the establishment of personal contact situations and dialogue. In these proposals, we can see once again the identification of the need for a philosophical/moral baseline or ethos and experiential as well as other means of learning envisaged by the CRC Report, together with a commitment to the discourse of a democratic pluralism.

In 1980, the Commission on Multicultural Education of the American Association of Colleges for Teacher Education published a series of documents examining strategies for implementing multicultural teacher education, including conceptual and speculative writing, a collection of thirteen case studies, an annotated bibliography and guidelines for the implementation of such a strategy (14). A survey of strategies for the implementation of multicultural teacher education in Australia has been conducted (15) and as reported earlier there are isolated case studies of multicultural teacher education outside the United States(16).

In a more recent paper addressing the issue of what precisely multicultural teacher education means, Gay points to the fact that most Americans (and Britons?) are ethnically illiterate, living in ethnic enclosures, isolated from all but superficial and transitory interactions with ethnic others (17). She proceeds to identify some essential baselines for what pre-service courses for teachers should comprehend, including:-

- basic information about ethnic and cultural pluralism;
- knowledge acquisition and values clarification about ethnic groups and their cultures;
- how to combat racism;
- linguistic knowledge of black students in its historical, economic, cultural and political contextuality;
- competences for perceiving, believing, evaluating and behaving in different cultural contexts;
- skill development in translating 'multicultural' knowledge into programmes, practices, habits and behaviours of classroom instruction;
- competences in making educational objectives, curriculum content and learning activities meaningful to the experiential backgrounds and frames of reference of all students (their values, perceptions, cognitive processes and language);
- skill in achieving teaching and learning style congruency;
- psychology and sociology of ethnicity, including issues of human behaviour and learning.

She concludes by stating that many of the above areas represent lacunae in current American (and British?) teacher education and she draws attention to the great benefit of perspective which multicultural education can bring to conventional teacher education.

But it is also clear that what Gay is suggesting is not merely the provision of baseline substantive and didactic knowledge, but the translation of that knowledge into individual and group methodologies of interaction in the classroom: involving inevitably all levels of Bloom's taxonomy up to the highest levels of mental functioning and skills to interpret that functioning into responsive behaviour in the instructional process.

For that level of cognitive, moral and professional sophistication, it is clear that students and staff need to be involved not solely in informational and awareness-raising activities. As with the pupils, whom they must teach to celebrate diversity and reduce and occlude prejudice, students need to be involved in inquiring, experiencing, creating, skill training, modelling, inter-relating and social actioning activities, addressing the development of dispositions and values, competences, skills and abilities, learning and thinking techniques, interpersonal relations and practical competences, articulated to the prismatic cultural reality of the ethnic pluralism of society and its currently effective prejudices (18).

Let us assume for the moment that teacher education takes on board the broad implications of the documents and proposals quoted above. Then the question arises of how those implications can be translated from the easy lucidity of rhetoric and recommendations into the different and mostly uncharted realm of effective action and how, in time, the effectiveness of that action is to be monitored and appraised, by teacher education staff who may be highly inexperienced and untrained in this area of work: perhaps even as yet unconvinced of the priority it may be afforded to this particular new dimension of their work.

Most staff and students in teacher education derive their cultural biography from an anglo-centric socialization of many years' duration and manifest efficiency, so that the question inevitably arises of where the expertise is to come from to implement such revolutionary and innovatory programmes, even given the dubious hypothesis that the consensual will exists.

In a paper on the effects of teacher prejudice on student growth and development, bearing on a large body of research and writing (and years of conventional wisdom in teacher education), Gay describes teacher prejudice as valuative screens through which pupil motivation, interpersonal relations, the processes of instruction and curriculum content are "filtered, interpreted and assigned meaning relative to the perceived characteristics and capabilities of students" (19) As most teacher

educators are 'one-time' teachers, it seems logical to assume that they may be subject to similar restricted cultural perceptions, distorting in turn the cultural perceptions and professional behaviour of their students, at best, as Gay suggests, condescendingly aiming to save ethnic minority students from themselves, at worst ignoring their alternative cultural realities altogether. Givem that the expectations of teacher educators influence students in performing in prescribed ways, it may be said that the 'cultural predispositions' of teacher educators achieve their 'classroom' instructional effect through the proxy of their students' behaviour: a recipe for a cyclical process of restrictive, monist continuity in teacher education, unless drastic measures are addressed to the teacher educators themselves, not solely their programmes, institutions and students.

Thus, what is required is nothing less than the moral, intellectual, social, cultural and professional 'rejigging' of a whole generation of teacher educators, within a context where large elements of teacher education courses are, in any case, taught in many institutions by staff who are not and do not consider themselves to be teacher-educators! The scope and comprehensiveness of such an exercise is daunting but not impossible, if the goals are especially espoused, clearly articulated and their implementation appropriately resourced and monitored at both institutional and systemic levels. This is a far cry from the assumptions underlying any folkloric tinkering with the curriculum of teacher education, resting on the dubious assumption that staff have the cultural and intellectual, social and moral prerequisites already and that structures, procedures and governance are not on the agenda.

One pathfinding initiayive to this goal may be the obly 'national' action initiative, which existed by late 1984, the Training the Trainers Project, directed by Professor Maurice Craft of the University of Nottingham. This programme was originally implemented by six institutions of teacher edication, commencing in 1982 (20). Notwithstanding poverty of resources in its early stages, the Department of Education and Science agreed to fund a systematic evaluation of the impact of the training programme upon training institutions and LEAs. Since its inception there has been a

substantial increase in the number of participating institutions, and a series of practical guides was being prepared in 1984/85 which will be available to all teacher trainers in the United Kingdom.

Certain prerequisites would appear to be essential to the introduction of genuine programmes of multicultural teacher education, committed to democratic dialogue and involving discourse and appeal to the judgement of participants rather than indoctrination, if the absence of overarching paradigms, lack of definition, specificity and coherence, etc., currently affecting the development of all curricular designs in the field, are to be resolved. A number of helpful guidelines, for example, may be derived from contemporary literature in the field of multicultural teacher education. Culturally, for instance, the socialization framework for such programmes would appear to require a priori a heterogenous student and staff body; morally, the credibility of such programmes, necessitates, for the generation of an appropriate ethos, beyond a philosophical commitment, an active engagement for policy goals deriving from the basic ethos of multicultural education, such as prejudice reduction and erasure; pedagogically, such programmes require intercultural teaching strategies, geared to facilitating personal value clarification, to evoking insights, mediating competences etc; and experientially, teacher educators need to be afforded opportunities for personal and professional contact situations, including work in a variety of multiracial settings, schools and communities which will provide them with the necessary first-hand professional socialization (21).

In an earlier paper, which reviews some of the conceptualizations of multicultural teacher education and appraises the potential relationship between competency-based teacher education, social studies and multicultural education, Gay seeks to offer a paradigm to achieve greater specificity, coherence, organisation and sequential development in designing multicultural programmes (22). This paradigm may provide one way of mapping out, by extrapolation, what new demands for staff development, teacher education faces in responding to documents such as those produced by NAME,

CNAA and other bodies, which require or advocate the introduction of 'anti-racist' teacher education. Drawing on the traditions of competency-based teacher education, she specifies five areas of competence:

1. knowledge: addressing cognitive understanding;
2. performance: specifying teaching and instructional behaviour and attitudes;
3. consequence: identifying student behaviour resulting from teacher (i.e. for our purposes, lecturer) behaviours;
4. affective: indicating attitudes to be demonstrated by lecturers;
5. exploratory or expressive: detailing experience to be undertaken by lecturers.

If these five dimensions are coalesced with the four outlined above, cultural moral, pedagogical and experential, and overlap eradicated, a coherent outline sketch emerges of the staff development required, specific to individuals, institutions and systems, if multicultural teacher education is to be introduced. Whilst each individual teacher educator may not have to assume sole responsibility for all these dimensions in his/her own professional biography, there are certain essential and indispensable elements for all and the demands of the system and institutions are tantamount to a global commitment as outlined in Figure One.

The commitments involved in the staff development dimension of introducing multi-cultural teacher education as shown and categorized in Figure One may be clarified as follows:

1. If we take the contextual dimension first, it is clear that in spite of the valiant efforts of those institutions involved in the initial schemes of access courses, much still needs to be done to make both staff and student bodies 'multicultural'. Direct and potent representation is needed from immediately circumambient ethnic minority communities and their organisations, from organisations such as the CRCs and CRE at system and institutional levels, as for example the CNAA, the new Council for the Accreditation of teacher education, the new Local Committee on teacher education, Senates, Boards of Governors, Faculty and School Boards, Course Teams etc; equal representation and financial support is needed for all denominations in chaplaincy and other pastoral schemes, 'new blood' appointments of staff from ethnic minorities

Figure One: An Initial Typology of Staff Development Needs for Teacher Education

DIMENSION	1 CULTURAL/ CONTEXTUAL	2 MORAL/ AFFECTIVE	3 COGNITIVE	4 PEDAGOGICAL PERFORMANCE	5 CONSEQUENTIAL	6 EXPERIENTIAL
General Example / Level	e.g. Heterogeneous staff and student body:	e.g. Philosophical/Policy Commitment to ethics of multicultural education:	e.g. Knowledge of bases of prejudice acquisition and reduction:	e.g. Specific teaching and instructional behaviour and professional attitudes:	e.g. Behaviour in students resulting from lectures competences in 3 and 4:	e.g. Working in multiracial and supplementary schools and other 'new' intercultural experiences:
Individual	Vicarious through inter-ethnic contacts, friendship and professional association in research, teaching, writing etc.	Essential at level of knowledge and active commitment	Essential as a personal and professional baseline but differentially according to role and responsibility	Essential but differentially according to role of individual in teacher education	Collegial and community task rather than individual one, but communities are made up of individuals	Essential dependent on role of individual
Institutional	Essential at all levels of hierarchy and in controlling bodies such as Faculty Boards and Boards of Governors	Essential in forms of policy statement and implementation appraisal individual and 'departmental'	Essential - perhaps 'pooled' on an inter-institutional basis	Essential e.g. through intercultural teaching strategies	Indispensible part of institutional evaluation strategies	Indispensible part of institutional staff development for some substantial proportion of staff
Systemic	Essential in form of political involvement of all ethnic groups, monitoring etc.	Desirable if other two levels are to be effective	Essential for detailed planning, overview and monitoring	Essential e.g. through research and development work, co-ordination etc.	Necessary for potency of other two levels	Necessary moral, resource and co-ordinating role

are required and the appointment of manifestly well qualified staff ethnic minority communities at senior levels.

2. In terms of the moral and affective dimensions some few institutions are beginning to formulate 'norm-encouraging' policy statements and a number of validating bodies are seeking to do likewise. But there is still no systemic policy statement and issues of multiculturalism are rarely discussed by Academic and other Boards in a way which would generate, through interaction with ethnic minorities, intercultural competences and consensual norms of custom and morality as a base for action. Programmes, activities and experiences to help staff to analyze, clarify and as appeopriate, change their racial, sex and class values, attitudes and behaviour within a liberal democratic tradition are rare indeed, and those aimed at assisting staff to help students to do this are almost non-existent. Sometimes the whole hope for 'affective' progress seems to lie with one 'co-ordinator' or consultant rather than with attitude-generating corporate and collegial discourse or on the other hand, with the introduction of compulsory workshops such as those recently criticised by Jeffcoate as tending to indoctrination and totalitarianism (23).

Yet, if their students are to be aware of the way in which British education may perpetuate discrimination and prejudice ready and to affirm cultural, racial, sex and other individual differences in their professional interactions with children in schools and with their parents and the broader community, so also teacher educators will require affective dispositions of that kind as part of the normative culture within which their interactions with their students take place and have effect. In very many cases, this involves a reorientation of existing norms and values, both personal and institutional, deriving from collegial and wider community discourse and leading to planned and systematic change of the existing normative culture. Unless provision is made for the cultural re-education through democratic discourse of those

who are to implement such planned and systematic change, it is highly unlikely that anything other than chimera commitment and ineffective lip-service will emerge, even in response to more 'rational' or 'power-coercive' measures such as legislation, regulation, mandatory standards or advisory guidelines.

3. With regard to the cognitive dimension, similar to what Gay calls knowledge competences, slightly more progress has been made in clarifying and defining content for teacher education, through which we can perceive the implications for teacher educators: a knowledge of the microcultures of society, (24) of ethnic minorities and their cultures, alertness to bias, ethnocentrism, stereotyping, prejudice and racism and their educational, social and economic impact; an understanding of race relations and the impact of nationality legislation; a knowledge of the pedagogical implications of work on prejudice acquisition and reduction, cognitive styles and research on field dependence and independence, vocational guidance etc; an awareness of the issues associated with testing, assessment and examinations in a multicultural society, of educability and achievement as social constructs deriving from specific cultural assumptions; the implications of cultural diversity for the curriculum and teaching methods of schools; the availability of materials to support the multicultural curriculum and of criteria to evaluate them for their fidelity to that concept. Some of this material is well documented and readily available (25). Some already resides in the curriculum of teacher education and merely needs to be 'converted' and adapted by means of appropriate conceptual coalitions with existing disciplines, areas and modules.

Gay's work, for instance, is helpful in identifying, summarizing and systematizing, but also in indicating, some of the conceptual coalitions which may be necessary if the existing curriculum is not to reject the newer cognitive areas. Although she is writing with regard to teacher education programmes, it will be apparent that, once again, by extrapolation, what she proposes can be scrutinized for its direct implications for staff development such as the ability:

"- to identify Bloom's taxonomy in questioning strategies;
- to describe the major steps in the inquiry mode of teaching;
- to understand the taxonomy of affective objectives in the context of specific or discipline teaching;
- to distinguish between inductive and deductive reasoning and among different modes of scientific inquiry;
- to characterize the different stages of moral reasoning;
- to define a fact, concept, generalization and theory". (26)

It is clear that what Gay is proposing is a commitment to higher level mental functioning across areas which should already be a part of teacher education curricula, and therefore already residing within the expertise of at least some teacher educators. Through a process of interlearning with their colleagues and of conceptual alliance with existing areas of the curriculum, it may be no great task to achieve the necessary cognitive reorientation of staff.

4/5 Adopting a similar approach to what she calls performance and consequence competences (before proceeding to identify in detail critical content for all three areas of competence: cognitive, performance and sequential), Gay draws our attention (27) to the need for the cognitive, affective and contextual gains to lead to behavioural change in professional action as well: improved intercommunicative and broader intercultural competence; pedagogical modes that positively and manifestly value diversity and democratic discourse; eschewing of racism, sexism and cultural prejudice in their presentations; scrutiny of recommended texts and materials for their fidelity to the ethic of multiculturalism; selection of a variety of cultural exemplars as illustrative material, inclusion of different cognitive modes in discussions of educability; avoidance of stereotyping; acceptance of the necessary inclusion of other cultural contributions in their teaching; expansion of the cultural criteria for assessment and broader evaluation; ability to study their own practice; evaluate it against multicultural criteria, and culturally expand and amend their criteria for professional judgement, etc. These are some of the consequential pedagogical competences which are appropriate to a teacher education committed to democratic cultural pluralism in its very ways

of working.

In the United Kingdom, however, there has so far been no baseline identification of the pedagogical staff development competences which will need to be addressed if teacher educators are to adopt multiculturally congruent pedagogical styles and to seek to evoke such behaviours in their students. Empirically, there is nothing about the knock-on effects of specific multicultural teaching strategies by lectures onto student values, attitudes and behaviour, let alone the analogue of those dimensions amongst pupils in classrooms. Yet one of the major aims of the complex recipe for teacher education staff development, proposed above, must remain to change what happens in the classroom and through that how pupils relate to each other in our culturally pluralist society.

6. Concerning the experiential dimension of the typology suggested above, recent changes in the pooling regulations, (28) make it possible for teacher education staff to be released to 'review' their school teaching experience and for the institution to claim the costs involved from the central Advanced Further Education Pool. It will be necessary for a substantial number of staff undertaking such experience to do so in multiracial schools and for some to have experience by arrangement and where possible in supplementary schools and community organisations, (29) if personal contact situations such as those envisaged by Banks are to be achieved and intercultural competence developed, if the cultural lag of teacher education is to be made good, and the whole initiative to introduce multiculturalism into the deep structure of teacher education is not to be frustrated. Some of this work could be undertaken initially on a "seed" basis until the multicultural capital of teacher education has been built up (30). Accounts exist of rationales for the incorporation of cross cultural experiential learning into teacher education programmes and of their potential contribution to classroom affectiveness and personal growth, which may provide extrapolated models for teacher educators (31).

In the context of an increasing clamour for anti-racist teaching from a number of different directions, it may be useful to refer briefly to an early paper by Carl Grant on how multicultural in-service teacher education may be best achieved. Using the well-known conceptualization of planned organizational change strategies: empirical-rational; power-coercive; and normative-re-educative, he emphasizes the limited effect of the first two and the importance of the third if the normative culture which guides people in their actions, personal attitudes and cognitive modes is to be changes (32). Slightly reformulating Grant's work, several principles for 'multicultural' change emerge from his insightful writing as follows:

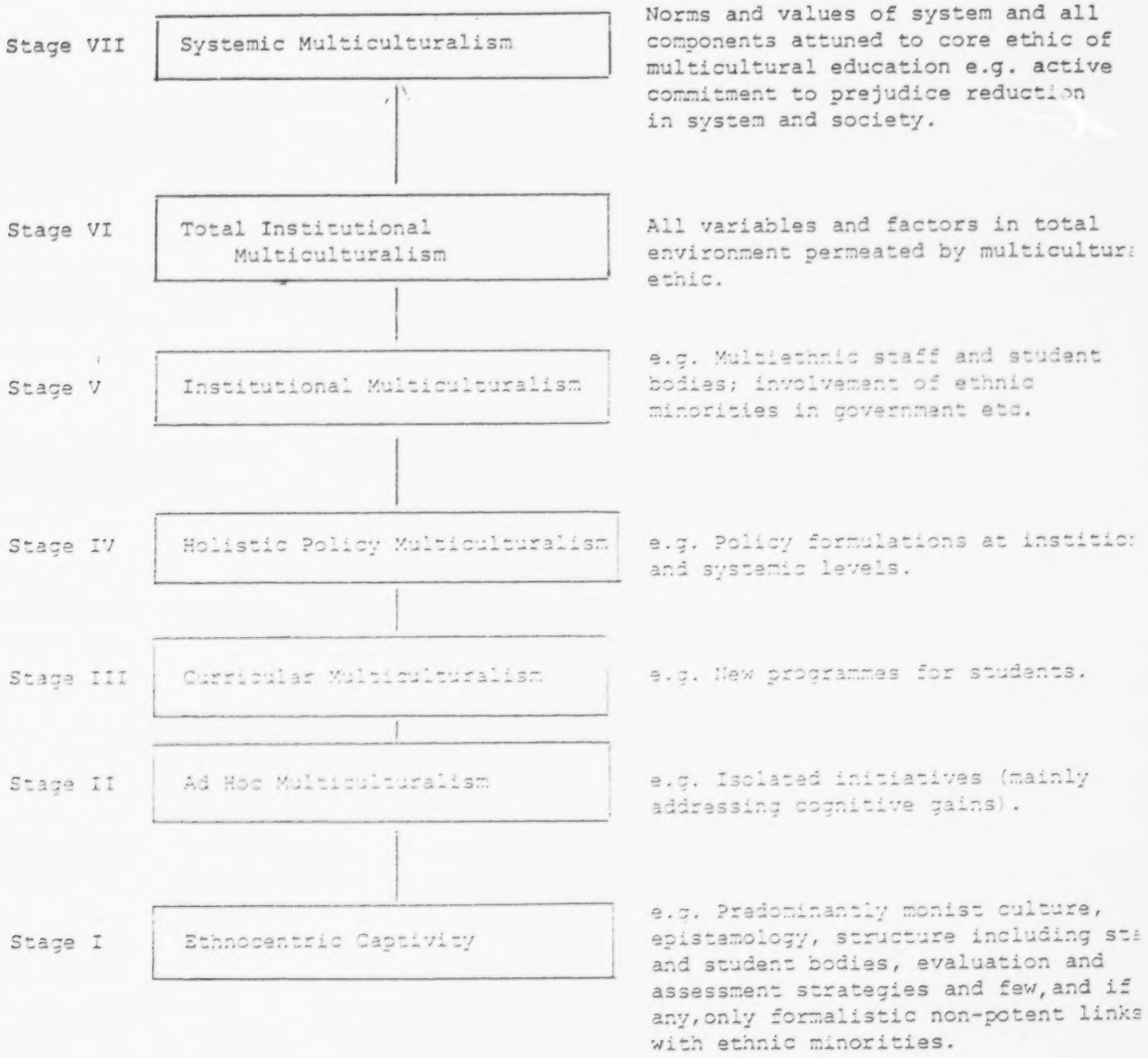
1. For normative re-educative change to be effective a framework of empirical-rational and power-coercive measures is necessary but not sufficient (e.g. research, legislation etc.);
2. While strategies for information provision and correction of mis-information are necessary, it must be recognised that the 'problems' may lie in the attitudes, values, norms and external and internal relationships of clients;
3. The effective use of new knowledge, therefore, requires the elimination, or at the very least attenuation, of negative attitudees and pathological norms from the teachers repertoire of beliefs and values;
4. Only normative-reeducative change can achieve fundamental value, habit and meaning re-orientation;
5. Democratic discourse is an indispensible part of such a change strategy involving what Stenhouse called appeal to the judgment of participants, involvement of the 'clients' in working out the change programme themselves and in its implementation and evaluation;
6. Planned change relating to cultural pluralism demands mutual and collaborative effort and dialogue to openly define and resolve problems and to bring into consciousness nonconscious elements and this involves support and involvement by other dimensions of the pluralistic culture;

7. The resources, concepts and methods of a variety of behavioural sciences, used selectively, relatively and appropriately, will be a necessary alliance for the implementation of programmes of change;
8. Clients involved in such a planned and systematic normative-reeducative programme of change may travel three major and overlapping phases: awareness and recognition; acceptance and appreciation; and, affirmation and full commitment. Baker, in a similar model for the training of teachers, proposes a sequence ranging from the acquisition of knowledge, through the development of an appropriate philosophy to the implementation of multicultural education, and this might be seen as the parallel cognitive and pedagogical dimension to Grant's mainly affective illustration (33). Not all will reach their goal;
9. For the above a 'whole-institution' approach is required (34).

Adopting Banks' preliminary typology of the emerging stages of ethnicity (35) and applying it in an institutional manner to institutions of teacher education, one may expect teacher education to move through a number of stages from its present and predominantly ethnocentric emphasis to a future state where institutionally and systematically, philosophically and practically, it would manifest an explicit and active commitment to multicultural education as one of its central core of values. These stages are illustrated in Figure Two and the dimensions of staff development as illustrated in Figure One would need to address such a progression.

It is now becoming urgent for British teacher educators to reverse the long history of inertia in responding to the democratic cultural pluralism of British society. But inherent within the very concept of democratic cultural pluralism is a commitment to professional dialogue and discourse, which rules out the illusory solution of authoritarian or totalitarian strategies, and which endorses - not undermines - the basic ethic of multicultural education: respect for persons, their cultures and their human rights.

Figure Two: Stages in the Development of Multicultural Teacher Education: A Prelimary Typology


Stage VII
Systemic Multiculturalism
Norms and values of system and all components attuned to core ethic of multicultural education e.g. active commitment to prejudice reduction in system and society.
Stage VI
Total Institutional Multiculturalism
All variables and factors in total environment permeated by multicultural ethic.
Stage V
Institutional Multiculturalism
e.g. Multiethnic staff and student bodies; involvement of ethnic minorities in government etc.
Stage IV
Holistic Policy Multiculturalism
e.g. Policy formulations at institutional and systemic levels.
Stage III
Curricular Multiculturalism
e.g. New programmes for students.
Stage II
Ad Hoc Multiculturalism
e.g. Isolated initiatives (mainly addressing cognitive gains).
Stage I
Ethnocentric Captivity
e.g. Predominantly monist culture, epistemology, structure including staff and student bodies, evaluation and assessment strategies and few, and if any, only formalistic non-potent links with ethnic minorities.

Writing over a decade ago, James Banks made this comment on the situation at that time in the United States:

> "Our society is becoming increasingly polarized increasingly and dehumanized, largely because of institutional racism and ethnic hostility". (36)

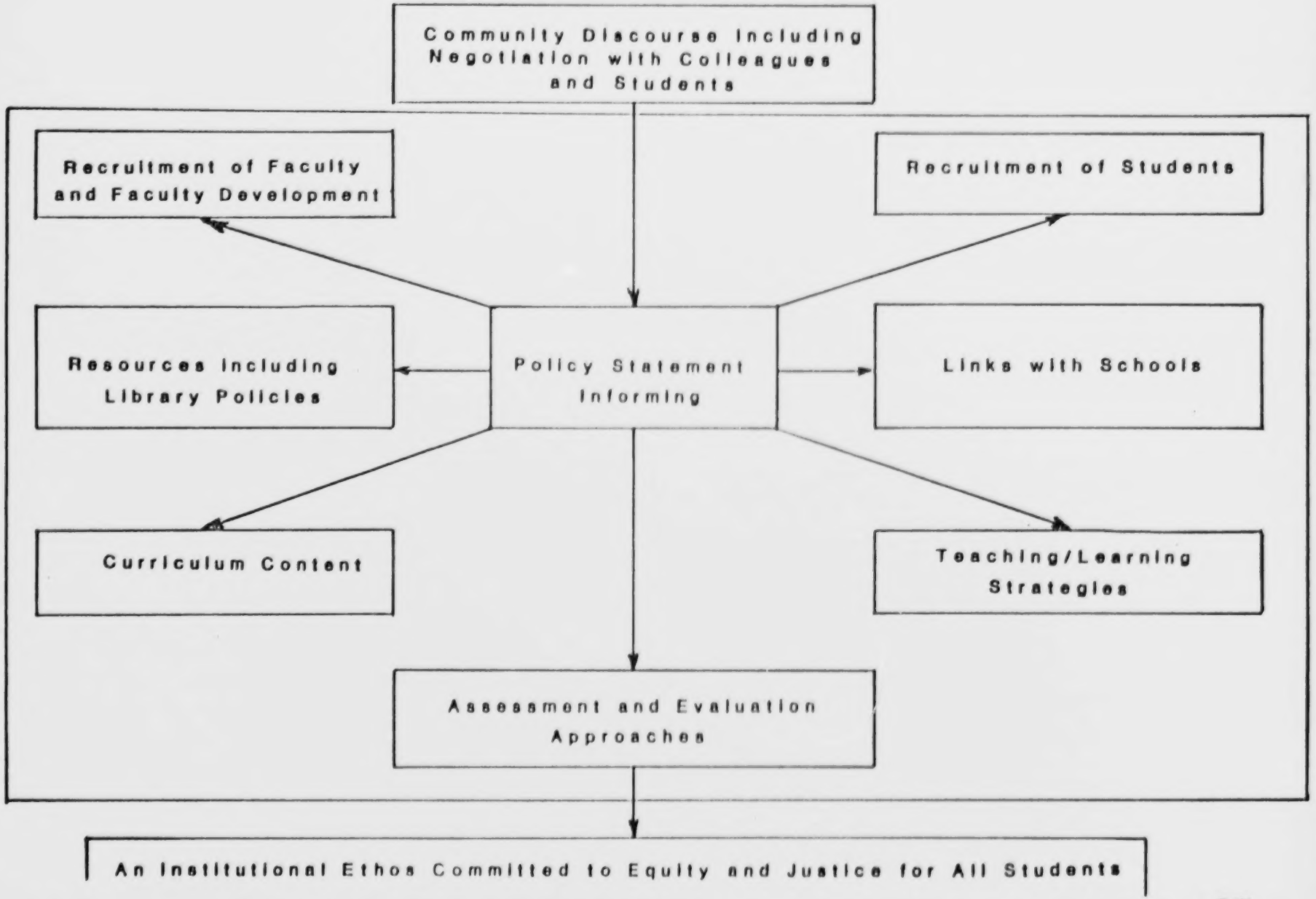
Such a commentary may well be thought to apply to British society of the 1980s. Schools are not omnipotent but neither are they totally impotent in avoiding such polarization and dehumanization. If they are to make their contribution to a more humane and just, pluralist society, however, teachers can legitimately expect professional training appropriate to that goal as part of their initial and in-service education. For that an appropriate teacher education is indispensable which in its very values, structures, epistemologies and procedures endorses the goals of democratic cultural pluralism.

This brief paper has been able to do no more than offer a brief, incomplete and no doubt inadequate outline commentary and conceptualization, derived from contemporary writings about multicultural teacher education, of the staff development prerequisites necessary for teacher education to be effective and to have at its core, an active engagement with issues of cultural pluralism in a democratic society and education for prejudice reduction.

If the present lamentable situation of teacher preparation for multicultural education is to be changed, the initiative will centrally rest, in the first instance, with a group which currently comprises predominantly white, middle-class teacher educators. They will not be able to achieve the necessary normative-reeducative change, however, without potent and creative discourse with representatives of other dimensions of our cultural pluralism and without recognition of the 'plight' of teacher educators as a central resource priority for in-service education. In that sense the 'interminable debate' of the title of this book cannot but continue, for democratic cultural pluralism requires 'interminable' discourse as the sustenance for its continued existence. The problem in teacher education is that the debate has begun so late and progressed so little.

A Holistic Approach to Multicultral Teacher Education

(An Outline Model)


Community Discourse Including Negotiation with Colleagues and Students
Recruitment of Faculty and Faculty Development
Recruitment of Students
Resources Including Library Policies
Policy Statement Informing
Links with Schools
Curriculum Content
Teaching/Learning Strategies
Assessment and Evaluation Approaches
An Institutional Ethos Committed to Equity and Justice for All Students

References

1. Craft, M., Teaching in a Multicultural Society: The Task for Teacher Education. Brighton: Falmer Press, 1981. See also Modgil, S. et al., Multicultural Education: The Interminable Debate. Brighton: Falmer, 1986.

2. Lynch, J., "An Initial Typology of Perspectives on Staff Development for Multicultural Teacher Education", in Modgil (1986), op.cit., pp. 149-180.

3. Alexander, R., "Change and Continuity in Teacher Education Curricula" in Alexander, R., Craft, M. and Lynch, J., Change in Teacher Education: Context and Provision since Robbins. Eastbourne: Holt Saunders, 1984, pp. 103-160.

4. There is no shortage of advocates of multicultural teacher education only of detailed analyses of what the implementation of such a policy implies for the staff development of teacher educators. See, for example, Hobbs, M., "Teacher Education for a Pluralist Society: The British Case", European Journal of Teacher Education (1982), 5:1-2, pp. 29-44, and Hannan, A.W., "Multicultural Education and Teacher Education: The British Case with some American Comparisons", European Journal of Teacher Education (1983, 6:1, pp. 79-86).

5. A report of these Access Courses was produced in late 1982 as part of a DES Project, "Evaluation of Special Pilot Courses for Entry to Higher Education". See Millins, P.K.C., "Progress and Performance of Students on Special Preparatory Courses 1981-2", Ealing College of Higher Education, October 1982.

6. With effect from September 1983, Sunderland Polytechnic, Faculty of Education appointed an eminent black headteacher as consultant on anti-racist teaching.

7. Although the example is now somewhat dated, relating to the period 1976-9, it still remains one of the very few descriptive accounts of its kind. See Lynch, J., "Multicultural Education and the Training of Teachers: A Case Study", The South Pacific Journal of Teacher Education (1981), 9:1, pp. 43-54.

8. See Millins, K., "Rampton's Basic Lesson", Times Educational Supplement (1981), 3392:4, June 26.

9. Council for National Academic Awards, Committee for Education, Multicultural Working Group, "Multicultural Education: Discussion Paper", London, CNAA, April 1984, cyclo.

10. Council for National Academic Awards, Committee for Education, Working Group on Multicultural Education, "Notes on Multicultural Education Paper", London: CNAA, October 1984 cyclo. The Committee for Education had decided in the agreement of the original document (CNAA, April 1984) that "The substantive issues should not now be re-opened for discussion", Ibid, frontispiece.

11. National Association for Multiracial Education, "Statement on Teacher Education", May 1984.

11. Community Relations Council and Association of Teachers in Colleges and Departments of Education, Teacher Education for a Multiracial Society. London: CRC/ATCDE, 1974, reprinted and republished by the Commission for Racial Equality, 1978, especially Chapters Two, Three and Four.

12. National Council for the Accreditation of Teacher Education, Standards for the Accreditation of Teacher Education. Washington DC: NCATE, 1977, p.4.

13. Banks, J.A., Multi-ethnic/Multicultural Teacher Education: Conceptual, Historical and Ideological Issues. Rosslyn, Virginia: National Clearinghouse for Bilingual Education, 1979, p.18.

14. American Association of Colleges for Teacher Education, Multicultural Teacher Education (Volume I: Preparing Educators to Provide Educational Equity; Volume II: Case Studies of Thirteen Programmes; Volume III: An Annotated Bibliography of Selected Resources; Volume IV: Guidelines for Implementation). Washington, DC: AACTE, 1980.

15. Lynch, J., "Multicultural Teacher Education in Australia: The State of the Art". (A Report prepared for the Education Research and Development Committee). Canberra, ERDC, 1980, cyclo.

16. E.g. Lynch (1981), op.cit.

17. Gay, G., "Why Multicultural Education in Teacher Preparation Programs", Contemporary Education (1983), LIV, Winter, pp. 79-85, loc.cit.

18. I have developed these considerations further in a recent article. See Lynch, J., "Human Rights, Racism and the Multicultural Curriculum", Educational Review (1985), pp.

19. Gay, G., "Teacher Prejudice as a Mediating Factor in Student Growth and Development", Viewpoints in Teaching and Learning (1979), 55:2, pp. 94-106, loc.cit. p.100.

20. See Press Release, Craft, M., "Teacher Education in a Multicultural Society: Training the Trainers", June 1983. The six institutions initially involved were: Birmingham Polytechnic, Liverpool University, London University, Manchester Polytechnic, Nottingham University and Sunderland Polytechnic. These were later joined by Bedford College of Higher Education, Bristol Polytechnic, Moray House College of Education, St. Martin's College Lancaster, Southampton University and University College, Cardiff, with Avery Hill College, Bradford University and Middlesex Polytechnic also planning to participate and several further centres also considering participation. By late 1984, this project had attracted £30,000 of external funding and, in an otherwise gloomy scene, gave cause for some optimism, that the tide had begun to turn.

21. Some of these prerequisites are based on Justiz, M.J. and Darling, D.W., "A Multicultural Perspective in Teacher Education", Educational Horizons (1980), 58:4, pp. 203-205.

22. Gay, G., "Interfacing CBTE and Multicultural Education in Social Studies Teacher Preparation", in Felder, D. (ed.), Competency Based Teacher Education: Professionalizing Social Studies Teaching. Washington, DC: National Council for the Social Studies, 1978, Chapter 6, pp. 85-101.

23. Jeffcoate is particularly critical of the Brent LEA's approach to Racism Awareness Courses. See Jeffcoate, R., Ethnic Minorities and Education. London: Harper, 1984, p.150.

24. Gollnick, D.M. and Chinn, P.C., Multicultural Education in a Pluralistic Society. St. Louis: C.V. Mosby Co. 1983.

25. For example, Banks, J.A. et al., Curriculum Guidelines for Multiethnic Education. Arlington, Virginia: National Council for the Social Studies, 1976, has specific suggestions for teacher education programmes involving cognitive, affective and pedagogical dimensions.

26. Adapted from Gay (1978), op.cit., p.87. She also provides a useful summary of conceptualization generated by others as a basis for the design of multicultural curricula in teacher education.

27. Gay, G., "Multiculturalizing Teacher Education", Urban Education (1981), 5:2, Winter, pp. 12-20, identifies goals for the instructional application dimension, including the analysis and study of their own attitudes and professional actions.

28. Department of Education and Science, "Guidance on Pooling", April 1984.

29. An interesting account of a diploma course for teachers, which requires teachers to work closely with a local community organisation, is given in Jones, C. and Street-Porter, R., "Anti-Racist Teaching and Teacher Education", Multicultural Teaching (1983), 1:3, pp. 9-12. Such a pattern could be adopted for teacher education staff.

30. An interesting example of a "seed" teacher approach to developing teacher competence in this field in the south eastern counties of Texas is to be found in Yao, E.L., "A Training Program in Asian-American Culture for Elementary School Teachers", Contemporary Education (1983), 54:2, pp. 86-93.

31. Wilson, A.H., "Cross-Cultural Experiential Learning for Teachers", Theory into Practice (1982), 21:3, pp. 184-192.

32. Grant, C.A. and Melnick, S.L., "Developing and Implementing Multicultural In-Service Teacher Education", Paper presented at the National Council of States on In-Service Education, New Orleans, November 17-19, 1976.

33. Baker, G.C., Planning and Organising for Multicultural Instruction. Reading, Mass: Addison Wesley Publishing Company, 1983, pp. 51-60.

34. Banks emphasises that the total school environment must be involved, if an effective multiethnic educational environment is to be created and sustained. The same seems to me to apply to teacher education institutions and particularly where professional socialization is such a large part of the institution's task. See, Banks, J.A., Multiethnic Education: Theory and Practice. Boston, Mass: Allyn and Bacon, 1981, diagram p.31 et passim.

35. The typology is used in a number of his writings. See, for example, Banks, J.A., Teaching Strategies for Ethnic Studies. Boston, Mass: Allyn and Bacon, 1984 (3rd edition), p.58.

36. Banks, J.A., "Imperatives in Ethnic Minority Education", Phi Delta Kappan (1972), January, pp. 266-269.

SUNDERLAND POLYTECHNIC

Faculty of Education

Equality in Education Policy Statement

The Faculty is committted to a determined policy of equal opportunities. The goal of this policy is to ensure that no member of the Faculty, staff or student, and no prospective member, either job applicant or student, receives less favourable treatment or consideration on the grounds of sex, age, race, colour nationality, ethnic or nationa l origins, marital status, legitimate sexual orientation, family responsibilities, political orreligious belief or trade union membership.

1. The Faculty recognises its obligations to all members of the community and its policy with regard to the recruitment of staff and students is, therefore, that:

- consideration will be given to the relevant procedures for advertising(eg form of wording, range and type of publication utilized etc);

- equal consideration will be given to all entrants to the student population;

- in the recruitment of underrepresented groups into the student population, there will be a spirit of encouragement to local agencies to sponsor appropriate qualifications for entry to our courses, eg in the promotion of access and retraining courses;

- interview procedures will be adopted which will not discriminate on the grounds given above. (Accordingly questions will not be asked at interview which may further disadvantage disadvantaged groups).

2. The Faculty will consistently reappraise its teach9ng materils and resources to ensure critical awareness at all levels, including the student community, of the damaging aspects of discriminatory content with particular reference to sexist and racist implications.

3. Initial and in-service courses, together with any unit, seminar or programme, with which the Faculty is associated, will,in their staffing, content and processes, show a sustained commitment to this policy and its translation into curricula and teaching.

4. The Faculty will respond purposefully to requests for specific provision of relevant short courses which address the issue of equality in education.

5. The Faculty will continue to evaluate its structures, processes and teaching programme.

6. The Faculty will expect all its members to support the principles of this policy.

7. The Faculty recognises that a genuine commitment to these principles in reappraising its policies and procedures has important resource implications.

Resolved by the Faculty Board 18 February 1987

Cross-Course Co-Ordinators have been appointed for teacher education in the institution in the following areas:

Language and literacy
Numeracy and mathematics
Information technology
Special educational needs
Multicultural education
Equal opportunities(including issues of sexism and gender)
World of work

They have the following responsiblities:

1. Overall academic responsibility for keeping up-to-date in the defined area of work, eg multicultural education, and for ensuring that all programmes of teacher education are likewise up-to-date;

2. Teaching in the defined field, sometimes on an exemplary basis, and for offering specialist support to other teaching colleagues in their teaching and research;

3. Initiating proposals for professional development and research, both on an individual and collegial basis;

4. Disseminating up-to-date information to colleagues on new developments in the field;

5. Scrutinizing all new course proposals as necessary in order to make sure that they reflect the area of expertise;

6. Monitoring and evaluating, in conjunction with Course Leaders, course and Faculty performance in their area of expertise;

7. Obtaining the necessary resources for their area of work to support teaching, research and professional development;

8. Liaising with schools, local authorities and teachers in their area of work;

9. Ascertaining that all courses adher to any external guidelines, recommendations, advice and legislation, as appropriate.

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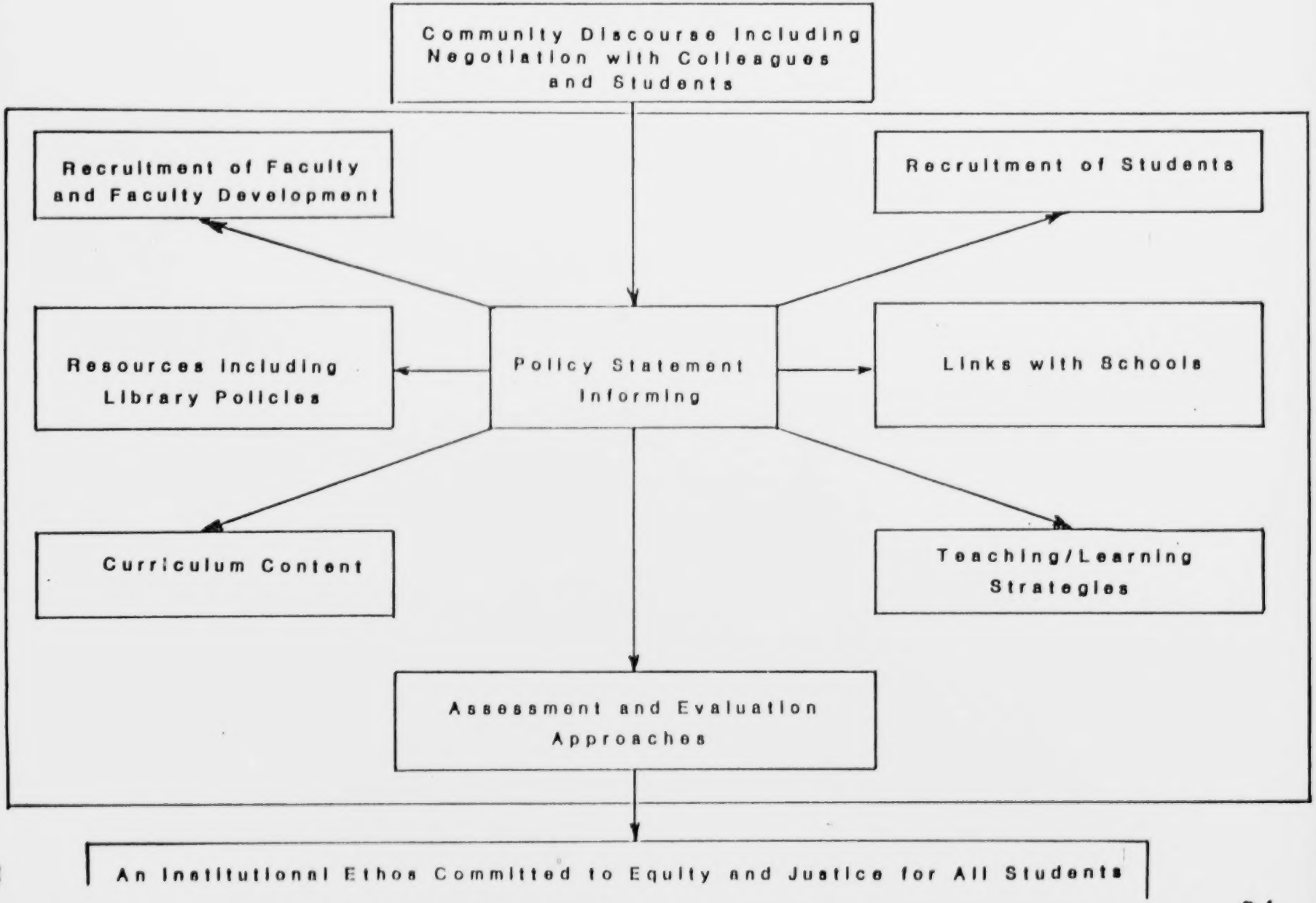
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